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Hávamál, pp. 1-22; and it contains several sections from the Prose Edda. Among the translations are to be included DuChaillu's of the *Hávamál* (complete), in *The Viking Age*, II, pp. 401-411, which also has some of the *Sigrdrífumál* pp. 412-413, and all of the *Goðrúnarkviða*, pp. 417-421.

I have found very few errors: Friedrich H. von der Hagen's *Die Eddalieder von den Nibelungen*, 1814, was published at Breslau, not at Berlin (it was dedicated, by the way to R. Nyerup and P. E. Müller). In the Index the references to this work p. 15, should be p. 16. We are glad to note the intention to supply a bibliography also of Norse Mythology.

GEORGE T. FLOM

Urbana, May 31

ENGLAND AND THE ENGLISHMAN IN GERMAN LITERATURE OF THE EIGHTEENTH CENTURY.

By John Alexander Kelly, Ph.D., New York, Columbia University Press, 1921, 156 pp.

ANSCHAUUNGEN VOM ENGLISCHEN STAAT UND VOLK IN DER DEUTSCHEN LITERATUR DER LETZTEN VIER JAHRHUNDERTE. 1. Teil von Erasmus bis zu Goethe und den Romantikern. (Sitzungsber. d. k. bayr. Akad. d. Wiss., Philos.-philol. u. hist. Kl., Jahrg. 1918). By Franz Muncker. 162 pp.

If to any nation is due especial honor for making herself acquainted with the manners and customs, the laws and institutions of other countries, it is to Germany. About two centuries ago German travelers in larger numbers began to visit foreign lands in order to gather there information on the life of nature and man. The resultant descriptive works are worthy of study not only because they had a definite share in the liberal education of the German of the better class, but also because they furnish source material to the ethnographer and student of history.¹

To present a digest of the opinions of Germans concerning eighteenth century England is the task that Dr. John Alexander Kelly set himself in the present monograph. The author uses

¹ Cf. Archenholz' *Annalen der Britischen Geschichte* v. XVI, pp. 111-112. "Only a long series of years taken together can furnish material for a history of morals and customs; the annalist can only render contributions, to which the philosopher, the 'moralist' and every thinking reader is not indifferent, and which are of the utmost significance to the historian. The constant reiteration of virtues and vices, of follies and crimes, of foolish wagers and peculiar testaments, of robbery and murder, of luxury and amusements, points to traits which, though individual and peculiar in themselves, furnish, nevertheless, results of national significance."

the term "German literature," as it appears in the title, in the very widest sense of the word; in fact, by far the greater part of his bibliography is made up of works of description, diaries, and annals, which could, with but few exceptions, be found with little difficulty.² Had the writer entered deeper into the polite literature of Germany, he would have found an abundance of material, which, though not always based upon personal observation, was nevertheless instrumental in forming public opinion. This shortcoming would, however, be far more regrettable did we not have the excellent work of an eminent German scholar to fill the gap left open by Mr. Kelly's otherwise painstaking and readable dissertation.

In the midst of the great war Professor Franz Muncker published his comprehensive monograph which covers not only the eighteenth century, but goes back as far as the time of Erasmus. As Mr. Kelly was apparently not acquainted with this work, it may not be out of place here to summarize its chief results. The investigator confesses that he experienced some difficulty in presenting a composite picture of the widely scattered opinions gathered in his study. Many of the writers, moreover, had never visited the British Isles; some were interested primarily in the humanistic sciences, others in moral conditions and legal institutions, and others again in the study of philosophy and religion; many were biased by their esthetic and literary views, and others by political prejudices. But some traits, recognized by most writers, stand out in bold relief.

The Englishman according to Professor Muncker is described as being cold and unapproachable like his foggy isles, often displeasingly demure, never losing sight of the practical and material side of life, acquiring in early childhood a sense of reality, which guides the youth into channels of a rationalistic mode of thought. He ranks high in scientific attainments, and especially in their application to the mechanical arts and to manufacturing. An innate desire for wealth gained often at the expense of ideals and of moral standards, has advanced English trade to such an extent that it assumed immense proportions. To be masters of the seas, to establish and maintain colonies, regardless of the means employed and inconsiderate of the rights of other countries, are the chief endeavors of the English as a nation. An excessive patriotic pride, which has accomplished wonders in their history, makes them at the same time self-sufficient and unsympathetic toward

² Among the material overlooked by Mr. Kelly are the letters on English conditions and the English character by such keen observers as Justus Erich Bollmann contained in Friedrich Kapp's monograph *Justus Erich Bollmann, Ein Lebensbild aus zwei Weltteilen*. Berlin 1880, and Helferich Peter Sturz, *Schriften*, Leipzig, 1779.—Editor.

foreign countries. Enjoying greater political freedom than the Germans, they often incited envy among German writers, many of whom admired them without, however, loving them; and again, considered them praiseworthy as a people but not as a nation. It is furthermore a strange fact that some of Germany's greatest writers had in their youth nothing but praise for England, while in later years they began a crusade against Anglomania in Germany. Many claimed that Germany need learn only *one* trait from Great Britain—national pride, and the resultant appreciation of their own national attainments.

The greater part of these traits are recorded also in Mr. Kelly's work. However, this author seems to have a preference for the mere juxtaposition of statements not infrequently disconnected, in the choice of which he appears to have been guided by predilection rather than by impartial judgment. In his reading he must have met with remarks, descriptions, and statistical data which evidently were not to his liking, and which he consequently disregarded. Before me I have twenty-two volumes of the works of Archenholz, a scholar, who no doubt was more familiar with English conditions than any German writer of his time. He was, in fact, occasionally quoted with approval by English papers,³ and was frequently reproached in Germany with partiality for England.⁴ From these twenty-two volumes a special dissertation might be written that would have very little resemblance to Mr. Kelly's study. There is indeed so much unused material of vital interest to be found in these volumes that one would readily forget to expatiate, as Mr. Kelly has done, in a separate long chapter on a trip from Harwich to London, or to devote two and one-half pages to landscape gardening.

England was commonly praised for the liberty prevailing there, and no doubt, much of this praise was justified.⁵ Yet there is at least one writer who has good reasons to record the following: (*Annalen* V, 408-9): "It is incredible with how much shortsightedness even respectable German scholars view the steadily growing despotism in England, and how they can still conceive of British liberty as it was a generation ago. No reader of these annals will fall into this error, since striking incidents, compiled by the hundreds, give incontestable proof of the extraordinary restrictions placed upon English

³ *Annalen* v. X, pp. 267-8.

⁴ *Ibid.* v. I, p. 328; v. IX, p. 437.

⁵ How any German writer could refrain from censuring the abominable custom of "pressing," especially when it happened frequently that a father was torn from his family (Cf. *England und Italien*, 2. ed. III, 388-9; *Annalen* V, 44-57) the reviewer is at a loss to understand.

liberty, once so righteously praised."⁶ One of the results of this régime, curtailing the Englishman's liberty, is the restriction of the freedom of the press. "Never have those in power," says Archenholz (V, 120), "tried so zealously to punish bold opinions, and to prosecute writers on libel charges, as in the present period." (1790.)⁷ The fact that the publisher of Paine's *Rights of Men* was sentenced to four years' imprisonment in 1793 may suffice as an example (XI, 41). While in the American colonies the freedom of the press had been successfully championed by Johann Peter Zenger, a German printer of New York, as early as 1735, the English bill, granting similar freedom was not passed until 1792.

Mr. Kelly's summary of German opinion concerning English administration of justice must also be taken *cum grano salis*. Archenholz, whom the author mentions as one of his three most freely quoted sources, points amongst many others to the following significant example: During the April session at Warwick the court pronounced ten death sentences,⁸ five of which were passed on boys between the ages of fourteen and nineteen. Four convicted prisoners, thirteen to seventeen years of age, were sentenced to be transported to Botany Bay,⁹ that most horrible colony of criminals, where entire shiploads of prisoners were dumped,¹⁰ without, however, diminishing crime of every description in the home country.¹¹ According to the court registers there were in Newgate alone during the fiscal year of 1785 no less than 1796 inmates held for criminal offenses. Of these 68 were sentenced to death. During the following year the number increased to 2007, 87 of whom were sentenced to the gallows. In October 1789 there were 16,409 inmates in English prisons. A very large number of these were, to be sure, imprisonments for debt amounting to more than five pounds (Cf. V, 183; VI, 67; IX, 86-97). In order, however, to comprehend the evil in its full magnitude, it must be remembered that in most prisons both sexes were thrown together promiscuously.

In 1792 Archenholz describes the moral conditions in England as follows (IX, 399): "The British virtues, which formerly stood out so brilliantly in the moral history of Europe, have for the greater part ceased to exist as a cause for admiration of that nation. The love for a life of pleasure and luxury, which is steadily growing more prevalent in England, the great diminution of individual liberty, and the general retrogression of

⁶ Cf. *Annalen* V, 120; VII, 5; VIII, 379; IX, 33-36; X, 437; XIII, 462.

⁷ Cf. *Ibid.* V, 119-128; IX, 129-140.

⁸ Cf. *Ibid.* IX, 157, 160, 182, 184.

⁹ Cf. *Ibid.* XI, 351.

¹⁰ Cf. *Ibid.* IV, 248; VIII, 352-62; IX, 433.

¹¹ Cf. *Ibid.* III, 258, VI, 67; VII, 226.

culture, cause the distinct and well-defined virtues, once the pride of Britain, to be but rare phenomena now. There remain only mediocre virtues; the vices, however, are assuming extraordinary proportions, so that we are forced to record them more fully." Again scores of examples might be cited to prove that corruption and theft, assaults and murder, child stealing, adultery and prostitution,¹² etc. had increased to such dimensions toward the close of the century, that the reviewer wonders what reason Mr. Kelly had to pass them over in silence.

Mr. Kelly further cites a number of cases in support of the view that religious tolerance was reigning supreme in Great Britain. He seems to be ignorant of the persecutions under which the so-called dissenters suffered in the eighties and nineties. Archenholz refers to cases of fanaticism that are quite medieval in character.¹³

I have mentioned in the foregoing some of the phases entirely overlooked by the author. Others mentioned by Mr. Kelly appear in a different light to the reviewer after spending weeks with Archenholz.

In conclusion it should be remembered that a work like the one under discussion requires not only extensive reading, but above all sound judgment and critical ability. To state that two authors agree on a certain point while a third writer disagrees, does not suffice; it is necessary to make at least an attempt to discover the reason for this difference of judgment. Moreover, the opinion which one nation forms of another is a matter of relativity. In order fully to comprehend German opinion of England and Englishmen in the eighteenth century it is necessary to know a great deal more about contemporary German conditions, the basis of comparison, than Mr. Kelly has chosen to convey to his readers.

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TONY ASTON'S *FOOL'S OPERA*

In discussing the date of the *Fool's Opera* in his brochure on Tony Aston (1920, pp. 41, f), Dr. Nicholson conjectures that publication occurred in the year 1730. Professor Graves, in his running comment upon Dr. Nicholson's book (*Jour. E. and G. Phil.* July, 1921), devotes a paragraph to the date without settling it, quoting several authorities, who hover between 1730 and 1731.

The date can be fixed. The *Fool's Opera* was published on April 1, 1731—whether the joke was accidental or inten-

¹² *Eng. und Ital.* II, 173-232; *Annalen* V, 98, 132-139, 173, 332, 341-9; VII, 12-14; IX, 433; XI, 375-89, XII, 148-160; XIII, 359, 365.

¹³ *Ibid.* VII, 102 ff, 153, 157; IX, 76-79, 402-5.